ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ:

OR

The Princes Royal:

Being the Sum of a

SERMON

Preached in the

Minſter at *York* on the Lords-Day morning (in the Aſsize week) March 24. 1650. before the Right Honorable

Francis Thorp and *Alexander Rigby*, Eſquires, Barons of the publique Exchequer, and Juſtices of the Aſsize for the Northern Circuit; the Honorable the Lord Major of *York*, the Right Worſhipful Sir *John Savil* Knight, High-Sheriff of *York-ſhire*, the Right Worſhipful Juſtices of Peace, Gentry and others of the City and County of *York*.

By JOHN SHAVVE, M. A. Sometimes of Chriſt-Colledg in *Cambridge*, and now Preacher of Gods Word at *Kingſton* upon *Hull*.

DAN. 7. 27.

And the Kingdom, and Dominion, and the Greatneſs of the Kingdom under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.

LONDON,
Printed by *John Macock* for *Nathaniel Brooks*, and are to be ſold at his ſhop at the *Angel* in *Cornhil*, 1650.

To the Right Honorable

William Lenthal Esq; Speaker of the PARLIAMENT of the Commonwealth of ENGLAND.

RIGHT HONORABLE,

VEry ancient Historians call this our Nation Primogenitam Ecclesiarum, *the first begotten of all the Churches, and tell us that though Christ was preached in some other Nations before this, yet that this was the first wherein the Christian Faith was publiquely entertained by Prince and State,* Omnium Provinciarum prima Britannia publicitus Christi nomen recepit: *and they add, that* Lucius *King of* Britain *was the first Christian King in the World, and did, in the year after Christ,* 169. *send two learned men,* Elvanus *and* Medvinus, *to* Eleutherius *then Bishop of* Rome) *to receive further instruction in the Christian Faith, and for the better Government of this Land;* Eleutherius *returned Answer by two learned men,* Fuganus [a] and Damianus, *in these words;* "*You require of us the Roman Laws and the Emperors to be sent over to you, the Roman Laws and the Emperors we may ever reprove, but the Law of God we cannot; you have received by Gods Mercy in the Realm of* Britain *the Law and Faith of Christ; you have with you within the Realm both the parts of the Scriptures, the Old and New Testament: Out of the same by Gods grace, with the counsel of your Realm, take you a Law,*

[a] Others call them *Fugatius* and *Damianus.*

"and by that Law, through Gods sufferance, rule you your
"Kingdom of Britain; for a King hath his name of ruling,
"and not of having a Realm: you shall be a King while you
"rule well, but if you do otherwise, the name of a King shall
"not remain with you, and you shall lose it, which God for-
"bid, &c. And though the Gospel was preached here before
then, yet not till then were the Temples of Idolatry, the twen-
ty eight Flamines, and three Arch-Flamines removed, and a
marvellous great change made throughout Lucius his Domi-
nions, Romanorum inaccessa loca, Christo fuere subdita.
After, when Gregory sent Augustin the Monk hither, (who
brought over some Truth and much Superstition) in the
Saxons reign here, anno 596, he found the wife of Ethelbert
King of Kent (viz. Queen Berta) and her Chaplain Bishop
Luidhard and many others, zealous Christians, especially in
Wales, yet some light broke out then, and much more in the
reign of a childe (King Edward 6.) and more by a Woman
(Queen Elizab.) that God alone might have all the glory,
and surely God is carrying on the same work still, in purging
and reforming of his Church, shaking Nations, that Christ
may the more come in: And I verily beleeve that no ten
Hagg. 2. 7. years since Lucius his time can speak of so great wonders (if
not miracles) wrought for England, and wherein the Lord
hath more appeared for the good of his People here, then since
Your Honor hath sate in the Chair of that Honorable Assem-
bly of Englands Parliament. God grant that our murmur-
ing (which never makes any thing better, but provokes a fa-
ther, and brings more rods and lashes on the childe, and which
God calls Rebellion, Numb. 16. 41, 46. with c. 17. 10.) do
not either quite overturn us, or at least protract eleven days
journey into fourty years travel, as the Israelites murmuring
did, Numb. 14. 26, 30. and cause that many of us shall fall in
the Wilderness, and never see the good Land: Far be from
me such thoughts, such praise [b], or rather flattery, as I
think or say, that the Grand Assembly (whereof You have
so long, and with such indefatigable pains, been the faithful
Speaker) hath had no faults and errors (though I desire to
the

b Adulator & Laudator have both the same letters.

to weep over them to God, then blaze them to men) remembering often that story of Gilbert Foliot, *Bishop of* London, *in* H: 2. *raign,* Anno Christi 1161. *who saith of himself, that when he first entered into the Monastery, he zealously cryed out against the sluggishness of his Governors; afterward, being chosen Governor, he inveighed against his superiors; being chosen Prior, he cryed out against the Abbots; afterwards, being chosen Abbot, he excused them, and deeply charged the Bishops; but being chosen Bishop, I began (saith he) to see how much easier it is to finde faults, then (when it is our own case) to mend them. I cannot say of your Honorable Senate, What that learned and holy* [c] Beza *(who lived 86. years) said of himself, that his Head never once ached; but truly I think a bad Stomack may make a good Head to ake, and our sins and murmurings may much further that which we so much complain against:* Israel *sinned, and God left* David *to number the People,* 2 Sam. 24. 1. *and verily beleeve that our good and wise God (that can bring light out of darkness, good out of evil, and extract medicines out of poysons,* 2 Cor. 4. 6.) *hath sometimes brought much good to this Land, even out of Your Errors and our Enemies: and hath many times (a Mercy that* Luther *much prized, and often blessed God for) not taken advantage of our and our failings to our destruction, but hereby made us more zealous, wary, and active afterwards. O the Wisdom and mercy of our gracious God! Of all the Saints in Scripture, I finde no one that vented more impatience then* Job, *as* c. 3. *cursing, (though not God, as Satan promised,* Job 1. 11. & 2. 5. *yet cursing,)* Job 6. 8, 9. & 7. 14, 15. & 18, 19. *Yet the Holy Ghost,* Jam. 5. 11. *highly commends* Jobs *patience, and lays it down for a pattern, never mentioning one word of his impatience.* Abraham *shewed much unbelief, twice thereby denying his Wife, yet is chronicled for a Father of the* * *faithful, and one strong in Faith.* Jehoshaphat *joyned friendship with* Ahab, 2 Chron. 18. 3. *went with him to battel against* Ramoth Gilead, *Vers.* 27, 28. *and for that he had been reproved for it by* Jehu, 2 Chron. 19. 2.

[c] Who was, as Nazian. said of Basil.

* Rom. 4. 11, 18, 19, 20.

yet he again makes friendship with Ahaziah, 2 Chron. 20. 25. *and marries his son to* Ahabs *daughter*, 2 Chro. 21. 6. *and yet the Lord saith of him*, 1 King. 22. 43. *that he turned not aside from doing that which was right in the eyes of the Lord. How should this melting patience cause you to bless and act for this gracious God, and to chronicle his mercies to posterity! How often have I wished, that Your Honor, who have had, during almost these ten years, so perfect information of all the*
Psal. 107. 43. *wonders of our God to and for his People in this Nation, had kept a perfect Diary thereof! or if You have so done, that You would communicate the same to the world, which would be one of the rarest pieces of humane stories. How wonderful and various have been the goings of our God in this Nation, these ten years, and still are, like His dealing with His People of the Jews, after their return from* Babylon! Zech. 14. 6, 7. *It was for a long time neither day nor night, clear nor dark, (a man could not guess what a day it would be by the eye of sense, but presently after a Sun-shine, a Cloud;) and all this to shake off such as live by sense, and not by Faith, and serve themselves of God and the Publique (as* Jehu *and* Judas *did;) and to let the Saints see, that things are carryed on* not by might, nor by power, but by the Lord of hoasts his own Spirit, *Zech.* 4. 6. *nevertheless in the evening time it shall be light. And I am (in the midst of a cloudy day) the more encouraged, when I consider,* 1. *That the work is in the hand of a good and wise Master-builder, who ever the instruments be; In all these turnings there is a Spirit in the Wheels, and the Wheels are full of eyes,* Ezek. 1. *Secondly, God sees and aims further then the best Agents and Instruments that are used in the work: The Apostles did not see in the work themselves were imployed in, so far as Christ meant, but he lets them see more and more by steps and degrees what he would have done,* Mark 4. 28. *So* Ezek. 47. 3, 4. *and God hath led us along with a Cloud and Fire, and owned us in the Mount, and midst of straits. Thirdly, The light of the Truth (I mean, not Satans delusions, and mens phantasies, but true Light) much spreads in* America, New-England

Wales, in the North, &c. Poor Creatures stock like Doves in the Windows, and the Kingdom of Heaven suffers violence: And if it be said, so do Profaneness and Heresies spread; I answer, it was always so in times of Reformation, till things could be setled, Satan more struggles; and when God is giving physick, the disease more breaks forth, Hos. 7. 1. When old cursed Doctrines and Practices more break forth in the Old Testament, then in Malachi's time, when the Jews were returned from Babylon to reform Church and State in Canaan? Mal. 3. 14, 15. See Israel through the Wilderness. Fourthly, Compare former times impartially with those, we shall finde, thirteen, fourteen, or twenty years ago, traps of several kindes layd for consciencious Ministers and Christians; men durst not meet together to seek Gods face, trouble their Souls; Sermons on Lords days in the afternoon, [illegible] Exercises, &c. restrained, the very face of piety discountenanced, and they that wrought wickedness, and most zealous against Puritans, were exalted: dumb dogs, non-residents, sports on Lords day, &c. favored: But how are [illegible] men and godliness countenanced in good measure? What happy alteration in our Universities for advance of piety, (though still more is to be wished?) And though too many errors in some Members of our Armies, yet see heretofore every Town generally sent such out to be Souldiers, who were of the basest sort for drunkenness and villany, that knew nothing; compare our Army now with those here formerly, and then judge without prejudice. Fifthly, Though mens [illegible] were but little and strait at first, as Luther said, that [illegible] he first began, he meant no more, but to withstand [illegible] Pardons and selling of Indulgences; yet neither [illegible] God nor his Enemies let him alone, till he resolved [illegible] Moses not to leave a hoof, neither root nor branch of [illegible]. So God and our Enemies heighten Your spirits. [illegible] We hear what God is still working, in bringing in [illegible] poor Natives in America, (whether they be the Posterity [illegible] Jewish ten Tribes, as Peter Martyr of old, and [b] [illegible] late give very probable conjectures, and if so, Mr Brightman

a Occasione nundinationis indulgentiarum pretio numerato Lutherus initio fuit permotus ad hoc quod suscepit Reformationis opus, &c.

b Mr Thorowgood.

Brightman *and others may well be owned for Prophets, who above fourty years ago foretold the Calling of the* Jews *to begin about the year* 1650. *or whether they be Gentiles) to embrace the Gospel with tears, prayers, marvelous zeal and Reformation: And how have we seen the finger of God all along, restraining the rage of men, letting the Enemy vent onely so much fury as might conduce to Gods praise!* Psal. 76. 10. *He that stills the noise of the Seas, stills the tumults of the People,* Psal. 65. 7. *The great God swaddles the mighty raging Ocean like a little Infant, (yea, more easily then any Midwife can do the least childe) in swadling bands,* Job 38. 9. *and the Original Word[b] used* Mark 4. 39. *for Christs stilling the Winds and Sea, signifies his putting a bridle in the mouth of the Winds and Sea, whereby he turns them about (when most blustering and raging) more easily then any man can do the nimblest horse: He gathers the Winds in his fist,* Pro. 30. 4. *rods[b] men to death,* Psal. 80. 16. *with a blast,* Job 4. 9. *And how may all these experiments stir You up to trust God for the future, and be sincerely active for God against Your own and the Nations sins and distempers! as* Henricus Augustus *when he fought against the Hungarians made this Vow to God, that if the Lord would give him a victory over his Enemies, he would purge his Country from[c] Simony, which then much raigned therein. And I beseech you return the praise and glory of all not to Your selves, or Armies, but to the free mercy and goodness of God alone. Pope* Hadrian *having built a famous Colledg at* Lovain, *caused this inscription to be engraven upon it,* Utrecht (*where he was born*) planted me, Lovain (*where he had his education*) watered me, *and* Cæsar (*who promoted him to the Popedom*) gave the increase, *under which a witty Passenger subscribed,* Hic Deus nihil fecit, *Here God did nothing. Nay, much rather say as* Dan: Cramerus, Nil feci, nil possum, nil sum quoque quod tamen esse, velle & posse aliquid dicor id omne Dei est.

Or

Or as holy Cruciger, Omnia prætereunt præter amare Deum.

And now, Honorable Sir, give me leave to acquaint you with the Reasons which moved me to presume to present this plain Discourse to Your Honor.

1. *To give a poor, yet humble and hearty acknowledgment to the world, of the many favors and great undeserved respect which I have received freely from you, and the kinde offers which you long since made to me, upon your first taking notice of me, as far above my deserts as desires, the embracing whereof my other Obligations would not permit. And secondly, That seeing the love of this Common-wealth is deeply rooted in your heart, (deeper then the loss of* Callice *in Queen* Maries, *or the love of his Country in* A. Fulvius **) which publique frame of spirit is a thing most highly commendable, though it be not true which* Tully *saith,* Omnes qui patriam conserverunt, adjuverunt, auxerunt, certum est esse in Cœlo,) *and that God hath called Your Honor to a very high place and work, (for such work, and so long a time, as you have no president before you) let me hear (I beseech you) take occasion to become a humble Petitioner to your Honor, and by You to the Common-wealths Representative, in a few particulars: It hath been my lot for some time to be constantly at* York *Assizes, (not as having any suit at all, but in attendance to some worthy friends,) where my heart even bled within me, to see such rashness and carelessness in swearing, too many offering to swear that (but that the Judges were more careful and honest) which after some discourse they were convinced to be untrue. Oh that there could be found some other way then swearing of every man at the Assizes, whether to punish false witnesses by pecuniary or corporal mulct (as the new-converted Natives of* America *do punish the sin of lying, for the first lye 5 s. for the second 10 s. for the third 20 s.) or what other way shall seem to Your Wisdoms most convenient; which perhaps would more restrain such careless and conscienceless persons from unjust witness-bearing, then any their Oaths; so might the Land be much freed from the*

* *Non Catilinæ te genui sed patriæ,* said *Aulus Fulvius,* when he slew his own son with his own hands for Treason against the Common-wealth.

burthen of Oaths under which it groans, Jerem. 23. 10. *and from that flying roll,* Zech. 5. 23. *It is observable that the word in the Hebrew, which the Scripture useth for swearing, is always used in the passive* [a] *voyce, to note (say some) that a man should not swear but when an Oath is layd upon him, and he driven to it: the word also hath the signification of seven* [b], *as having reference, say some, to the seven Spirits of God before the Throne, before whom we swear, and therefore should swear in truth, righteousness, and judgment,* Jerem. 4. 2. Rev. 1. 4. & 5. 6. *and not rashly,* Eccles. 5. 2. *How scrupulous and tender was good* Eliezer, *and how clear would he be ere he would swear?* Gen. 24. 4, 5, 6. *Such a mans word is worth more then many mens Oaths. When* Lewis *the French King was taken Prisoner by the* Turks, *and after they agreed upon Articles, for confirming whereof the Sultan offered to swear, that if he broke any of the Articles, he would renounce his Mahomet, requiring K.* Lewis *to swear likewise, that if he broke any of his Articles, he would deny his Christ to be God; which Oath* Lewis *detesting, and offering rather to dye then to take it, the Sultan wondering at his tenderness and constancy, took his word without any Oath at all, and so published the League: I complain not against swearing as unlawful in it self, nor yet against the manner used therein, in touching or kissing the book, (though that godly sufferer* William Thorp, *and some other eminent Worthies in* England, *did mightily oppose this, and suffered much for their Opinion herein above 240 years ago, in the reign of our King* Henry 4.) *only I could wish, if it were possible, this common and rash swearing and forswearing might be prevented.*

2. *I beseech you further what in you lies, the suppressing of cursed Heresies and Fundamental Errors, which are no small* [c] *blemish to our endevored Reformation: It's more then three years ago since a forreign Pen wrote to our disgrace in a Book*

a נשבע juratus fuit.

b שבע and שבע

c See the Epistle of the Walathrian Churches sent to the Assembly of Divines at *Westminster*, *Quomodo omne genus Haeresium in ultimum permitti posset in illa Civitate quae tam expresso juramento esse devinxit ad omnia Schismata ejicienda.*

published

published at Dantzick, Anglia his quatuor annis facta est colluvies & lerna omnia Errorum & Sectarum, nulla a condito orbe Provincia, tam parvo spatio tot monstrosas Hæreses protulit, atque hæc; Episcoporum tempora intra sexaginta annos non nisi quatuor sectas protulerunt, & eas plerunque in obscuro latentes, &c. *I pray you help us really to confute his testimony: I know when the Jews returned from* Babylon *to reform the Church and State, they set up first the Altar, then the Temple, then the walls of the City, (as if we would say, first Worship, then Doctrine, then Discipline,) but yet up the walls did go also at last: The Lord help you and us against this dangerous flood of the Dragon, which so hurts both broachers and receivers.* Austin *saith of* Arrius *the Heretick, that his pains are increased in Hell, as oft as any one, through his Heresie, is seduced from the Faith; and we finde it true, that the itch of Error, if not prevented, oft-times breaks forth into the scab of Atheism. We have publiquely humbled our selves in this Nation more then once for our Heresies; I beseech you act what you justly may against them: We hear what Laws our Brethren in* New-England *have made*[d] *about three years ago against* Anabaptists *and others (not for their Conscience, which they may keep to themselves, but) for infecting and seducing others. And we read*[e] *that about thirteen years ago,* anno 1637. *they convented at Newtown in* New-England *some of the principal Ring-leaders, and not onely publiquely admonished and excommunicated, but also imprisoned, and after banished them.* Luther *fore-told above one hundred years ago, that the Fanatistical Errors, which he then in their bud opposed, would hereafter rise up, with more subtilty and danger, in the days of more light of the Gospel, and sure now Satan is busie in sowing Tares.*

d Mr *Thorowgood.*

e M. *Weld* rise, growth, &c.

3. *I beseech you encourage and further (as, blessed be God, you have begun a glorious work that way) a godly orthodox painful Ministry in* England, Ireland, Wales, &c. *that God, that hath always payd so well for nursing his children, and counted that done to him which is done to them, will not forget any pains and care for his faithful Ministers, and propagating his Gospel, advancing piety and learning with all due*

Matth. 25. Acts 9. Mat. 10.40,41 42. Zech. 2. 8.

and needful encouragements thereto: Satan every way oppoſeth them, and Gods work by them: Elijah *was called the* Troubler of Iſrael, 1 *King.* 18. 17. Amos *charged for conſpiracy*, Amos 7. 10. Paul *counted a* [f] *peſtilent fellow, (a very peſt) a mover of Sedition, and Ring-leader of a Sect,* Acts 24. 5. *and Chriſt himſelf a Teacher of New Doctrines,* Mark 1. 27. *as well as* Paul, *Acts* 17. 19. [g] *Therefore they ſtand in more need of your further encouragement; ſo ſhall you be not titulary, but real defenders of the Faith. The Pope ſent over to* James *the fourth King of* Scotland *a Sword with this Title,* Protector of the Faith: *and preſently after another Sword to our King* Henry *the eighth with this Title,* Defender of the Faith; *but the meaning was, to protect the Popiſh Faith, and not Chriſts pure Goſpel; and accordingly both thoſe Kings afterwards cauſed ſeveral godly men to be burned for the Truth in their Dominions, and great ignorance followed, men wholly ſtudying Popiſh fancies, and neglecting Gods Word, ſo as* George Creichton *Biſhop of* Dunkel *confeſſed that he had lived Biſhop many years, yet never knew any thing of the Old and New Teſtament.*

4. *I beſeech you, while you ſit in that Honorable Senate, forget not poor Priſoners in the Gaol, but let there be in every County ſome proviſion made for their Souls, ſo that they may not be made in their Priſons ten times more the children of Hell, then before, and moſt unfit to dye, when moſt unable to live. How much good did that learned and holy Mr* Perkins *that way in his time! One Malefactor (amongſt others) crying out upon the Ladder to Mr* Perkins, *that he feared not Death, but a worſe thing, was even melted into tears at Mr* Perkins *his Prayer, and dyed joyfully. What a bleſſed work would this be, to provide ſome able man (and means for him) to preach to, and catechiſe theſe poor Souls, that ſo they may not be in bondage to Satan, but Chriſts freemen, that when the Juſtice of the Law will not ſuffer them to live, the Mercy in the Goſpel may fit them for death. A reverend Miniſter of this Nation (now with God) ſaid that one ſhilling a quarter of every pariſh (one with another) in the County of* Somerſet *(which is no burthen to any man) would encour-*

age

[f] Λοιμὸν ἄνθρωπον.

[g] *Jeremy* was layd by the heels for a Traytor to the State, *Luther* called a trumpet of rebellion, and *Beza* a ſeedſman of ſedition. *unicum crimen eorum qui crimine vacabant,* as *Lipſius* out of *Tacitus.*

Non metuo mori, ſed damnari.

age ſome godly man to this work; ſo might we perhaps, through Gods mercy, ſee more penitent theeves.

5. *Contribute (I beſeech you) your beſt skill and help for the joyning of godly and faithful men, who agree in the ſame Fundamentals of Doctrine, and truth of practice towards God and the State, and ſhall agree in the ſame Heaven at night:* Tragediæ Lutheranæ mihi ipſi etiam calculo ſunt moleſtiores, (*ſaid* Eraſmus;) *The Differences among godly men more troubled* Eraſmus *then the ſtone: It's a thouſand pities to ſee what ſtrangeneſs in Opinion, Affection, and Converſation a few years of peace have bred in too many, who agreed, mourned, and wept together in times of Trouble, (like ſheep run of cheap in a ſtorm, but ſpread up and down the mountain in a Sun-ſhine.) How do the* Philiſtins *hereupon triumph, publiſh it in Gath, and raiſe up their hopes! And I fear there are ſome curſed ſpirits that do purpoſely heighten our Diviſions, to ruine us both. I have often ſadly thought of that paſſage of* Occolampadius *to the* Lutherans, *when the fire of contention grew hot 'twixt the* Zuinglians *and them (as they were called,) and the ſubtil* Jeſuites *and* Papiſts *joyned themſelves with the* Lutherans *in the Sacramentary quarrel, and ſtroked them on the head* (eos laudabant, & in pretio habebant, &c.) *purpoſely to make the breach wider and irreconcileable, to ruine both;* Error condonari poteſt (*ſaith* Occolamp.) diſcordiam neque ſi ſanguinem fundamus expiabimus: *and as our Diviſions bring ſcandal, ſo danger (as* Machiavils *rule was) by being divided in minutula fruſtula.* Cambden *obſerves that the low Countries ſuſpecting the friendſhip of the Engliſh* (anno 1587.) *ſtamped money with two Earthen-Pitchers ſwimming on the Sea, with this Motto,* Si collidimur, frangimur; *If we daſh one againſt another, we are both broken. Wiſh that* England *and* Holland, England *and* Scotland, England *and* England, *would timely conſider this, whom to cement and glue firmly, was worth the ſtudy and labour of another* Conſtantine *the great, nay, of an* Engliſh Parliament; *but with onely in the Power of the Almighty. In the Raign of Henry the eight* (anno 1536.) *fourty thouſand* Yorkſhire *men roſe up in Arms, to uphold the Popes authority, their*

old Traditions, Latine Service, (though alas whether it was curſing or praying they knew not,) their Beads, Croſſes, and other Church-ornaments (as they called them,) which they thought Cromwel *would then have pulled down: This Riſing they called the* Holy Pilgrimage, *on their Colours they had the five wounds of Chriſt, with the letters* JESUS *in the midſt: The King ſent down a great Army againſt them, both Armies drew neer to one another, the place, day, and hour of battel was ſet, but that night, before the battel ſhould be, fell a ſmall rain, which ſo raiſed a little brook that was betwixt the Armies, that neither Army could come at the other all the next day, the neighboring Inhabitants having never ſeen that brook ſwell neer that height, (which the day before a man might have gone over dry-ſhod,) though they had often ſeen far greater rain: both Armies looked at it as Gods miraculous hand, forbidding their fighting, and ſo treated, agreed, and departed quietly: How happily was the effuſion of blood prevented? Alas, how do we ſee ſincere godly men ready (through different apprehenſions and remnant of corruption) like* Abraham *and* Lot, Paul *and* Barnabas, *to fall out? In Queen* Maries *days of perſecution, ſome godly men (after Martyrs) thought that they might not with a ſafe conſcience fly away, though they had fair warning and opportunity, as* Latimer, Taylor, Bradford, &c. *but were bound to tarry and witneſs the truth of God: Others (though very godly) thought they might not with a good Conſcience ſtay, but ſhould be wilfully acceſſary to their own death, as* Fox, Juel, Knox, &c. *and when thoſe godly men that fled did return, ſome approved Church-Government by Biſhops, others could not: ſome conformed to the Ceremonies eſtabliſhed, others durſt not; yet many of both Opinions agreed in Grace and Glory: Yea, even Biſhop* Andrews *could ſay in his Epiſtle to* P. Moulin *concerning thoſe Churches that had not Biſhops, nor owned that Government,* Ferreus ſit qui ſalutem eis neget, nos non iumus illi ferrei: *and yet alas in matters of ſmaller moment,* Studium partium is magna pars ſtudiorum: *You may (through Gods bleſſing) much conduce to a happy union, however God will reward you* κατὰ κόπον and not κατὰ κάρπον:

What

What a journey took Polycarp (anno Chriſti 157.) *to reconcile that frivolous brabble 'twixt* Romans *and* Aſians *about keeping* Eaſter? Where ſtrife and contention is, there is confuſion and every evil work, *Jam.* 3. 16. *But* where godly amity and unity amongſt brethren, there the Lord commands his bleſſing, and life for evermore, *Pſal.* 133. *Let me call to minde one remarkable victory to this purpoſe; About ninety years ago, when* Mary *Queen of* Scots (*Widow to* James *the fifth King of* Scotland, *and Grandmother to King* James *of Great* Britain) *would have forcibly eſtabliſhed Popery in* Scotland, *and had ſecretly received divers* French *into* Leith *for that end, and garriſoned that place with them, ſhe was oppoſed by the Proteſtants in* Scotland, *who being too weak, prevailed with Queen* Elizabeth *to aid them; ſhe ſent over the Duke of* Norfolk *with an Army to aſſiſt the* Scots, *the* Engliſh *with the* Scottiſh Proteſtants *layd ſiege to* Leith, *from whence the* French *and the Queens Popiſh party of* Scots *ſallied out, and ſlew divers both* Engliſh *and* Scotch, *and layd their dead bodies naked upon the top of their Works in the hot month of* June (anno 1560.) *againſt the Sun: The Queen of* Scots *looked out of her window upon the Dead Bodies, and ſaid,* "Yonder is the goodlieſt Tapeſtry that ever my eyes beheld, I would the whole fields hereabouts were ſtrawed with the ſame ſtuff: *After which words ſhe ſhortly fell ſick, and dyed; and the Popiſh party beſieged in* Leith *were forced to yeeld and depart;* Scotland *was quieted, and the Truth of Religion hereby there eſtabliſhed: but ere our Army returned home, it was deſired that there might be a ſolemn Day of Thanksgiving to* God *kept at* Giles's *Church in* Edinburgh *in* July, 1560, *where one prayer was then ſolemnly put up to* Heaven, *and recorded in* Scotland, in perpetuam rei memoriam; *part whereof was in theſe words:* "O Lord, whereas "thou haſt made our Confederates of England inſtruments to "ſet us at this liberty, and to whom in thy Name we have "promiſed mutual faith again, let us never fall into that unkindneſs O Lord, that either we declare our ſelves unthankful to them, or Profaners of thy holy Name, but confound "O Lord the counſels of thoſe that go about to break that

moſt

" most godly League contracted in thy name, and retain thou us " so firmly together by thy holy Spirit, that Satan never have " any power to set us again at variance or discord. *I add no more, but* that, *Amen and Amen, &c.*

6. *As I heartily beg of God for you and us, that never any iniquity may be established by a Law, so would I beg that our Laws may be so framed according to* Gods holy Word (*suitable where to something is begun* [k] *for* Lords-Day, *and against* Adultery, Incest, Swearing, *&c.*) *as might cause our Lawyers and others more to read and study the Scriptures, therein to know more fully and clearly the Law of our* Land, *as* Eleutherius *long since wrote to* K. Lucius: *but herein I submit (as is meet) to Your and the honorable Senates grave and wise judgements, humbly craving your pardon for this tediousness and bold* Dedication. *I shall not fail, right honorable Sir, to bow my knees unto the God and Father of our Lord Jesus Christ, for you, and the Heads of our Tribes, that our onely wise and good God would give you a true sight of, and repentance for what is amiss, (for I know you are far from* [i] *Bishop* Overton *his minde, who accused a faithful Minister* [k] *within the Diocess of Treason, and committed him to* Warwick *Gaol for preaching before his Sermon for Queen* Elizabeth, That God would forgive her her sins. *You are not such strangers to your own hearts and affairs, as Cardinal* Bellarmine, *who could not finde any sin to confess, save one or two in his youth.) I shall lay you bound about in my poor prayers, that God would more and more discover unto you his minde and work, make you all spiritual Princes to Jesus Christ, guide, bless, and carry you through in Gods Work, and for the Publique, in such a manner, as you may not onely do his Work, but have a share and comfort in it. I add no more, but Dollor* Holbrook *Farewel, which he used when he took his leave of the Fellows of Exeter College in* Oxford, *where he was Principal,* Commendo te dilectioni Dei, & odio Papatus omnisque superstitionis, *and humbly and heartily subscribe my self*

Your Honors most obliged and faithful Servant in the Service of God and the Publique,

JOHN SHAWE.

[b] I leave it to Your Honors to judge whether one Post in a weeke which need not travel on the Lords day at all (when no Case of necessity, or extraordinary,) was not better then two, who travel every Lords day, all the day constantly.

[i] Bishop of *Lichfield* and *Coventry.*

[k] Mr *Hugh Clark* Vicar of *Woolton* in *Warwickshire.*

The Princes Royal:

OR

A Sermon preached at the Minſter in YORK on the Lords-Day morning in the Aſſize week, March 24. 1650.

Upon that Text,

PSALM 45. Verſ. 16.

In ſtead of thy fathers ſhall be thy children, whom thou mayſt make Princes in all the Earth.

FOr the matter of this *Pſalm*, it is שיר ידידת a Song of Loves; for the end of it, it is משכיל to inſtruct, ſaith the title of this *Pſalm*: Some think the word ששנים which ſignifieth *lillies*, points out the matter of the *Pſalm*, *viz.* the love 'twixt Chriſt and his Church, who both are compared to *lillies*, *Cant.* 2. 1, 2. *Pſalmorum liber, quæcunque utilia ſunt ex omnibus continet*, ſaid *Baſil*, and ſo *Auguſtin*, The Book of the *Pſalms* is a ſtore-houſe of all holy Truths in other books ſeverally diſperſed.

At marriages (especially of great persons) they used to have Epithalamial songs sung, the principal matter whereof was the commendation of the Bridegroom and the Bride: suitable hereto the Holy Ghost endites (whosoever was the pen-man) a divine Epithalamial *Psalm*, relating to, and setting forth, nexely and immediately in the letter and shadow, the praises of *Solomon* and his wife (the daughter of *Pharaoh* King of *Egypt*;) for though *Solomon* had seven hundred wives, and three hundred Concubines, 1 *King.* 11. 3. yet did he especially affect *Pharaohs* daughter, 1 *King.* 3. 1. The Jewish Rabbies say, that one of the Articles in the agreement of marriage 'twixt *Solomon* and *Pharaohs* daughter was, that she should forsake her Idolatry and blinde Superstition of *Egypt*, and embrace the Worship and Service of the true God; which Article seems to be alluded to here, *Vers.* 10. 11. but under the similitude of *Solomons* marriage with *Pharaohs* daughter is ultimately, principally and mystically set out the Lord Christ his marriage with the Church (as it is also in the Book of *Canticles*;) and even some of the learneder Jews are forced to confess, that many things in this *Psalm* cannot be meant of *Solomon* and his Spouse, but of the *Messiah* and his Church, as *vers.* 1. he speaks of the things touching the King, but that King is God, whose throne endures for ever, *Vers.* 6. So *Vers.* 11. 18. and for the Spouse, she is such a one whose chief glory lies within, *Vers.* 13. And for their Children, though *Solomon* had a thousand Wives and Concubines, yet we read but of one son (whereas others, who had but one wife, had many sons;) and though *Solomon* was the wisest of all meer mortals since the Fall, yet his son *Rehoboam* very foolish; so that my Text cannot in the letter be meant of *Solomon*, who had not children whom he might make Princes in all Lands; nay, the Kingdom ever went less, after *Solomons* time: But to put all out of question, the Holy Ghost applies this *Psalm* to Christ and the Church, *Heb.* 1. 8, 9, &c. So that this *Psalm* is a continued Allegory (if not Type,) setting out, under the similitude of *Solomons* marriage, the neer and happy union and dear affection 'twixt Christs and all Beleevers, and those pre-

cious

cious children and choyce posterity that Christ begets in his Church by his Spirit and Word: And here is, First, the commendation of the Bridegroom, from *Vers.* 1. *to* 10. for his beauty, eloquence, and art, in soul-winning, justice and meekness, the glory of his garments, and palace, &c. And then the commendation of the Bride, *Vers.* 10. *to* 15. and of the children converted and born again to Christ in the Church, *Vers.* 16. *Who shall be Princes in all Lands.* Here then we have 1. implied, A spiritual marriage 'twixt Christ and the Church. 2. Their spiritual children and posterity. 3. The royal dignity of these children that are converted and born to Christ in the Church: *they are Princes.*] 4. The extent, in all Countries, places of the Earth, where ever they dwell, though in poor Cottages, wandering in sheep skins and goat skins, sitting down with poor fare, yet are they Princes in all the Earth. 5. See the great honor that redounds to the Church hereby, whereas usually men brag and glory of their ancient pedigree, moth-eaten antiquity, (though the Heathen Poet could say, where that goes alone, it's a poor commendation, *Et quæ non fecimus ipsi, vix ea nostra voco;*) yet men glory of their Ancestors and Families, that they are sprung *ab atavis regibus*: The Holy Ghost saith, that this is a far greater honor, to have precious Converts dayly born to God, then all temporal pedigrees. [*In stead of thy Fathers shall be thy children, &c.*

Domus nea a me incipit, tua vero in te desinet, said *Tully* to the braging and prodigal Roman.

The first Point (which is touched in the Text, and runs through the whole *Psalm*, I shall onely point at *in transitu*, and so pass to the next) is this, That there is a spiritual, glorious and happy marriage 'twixt Christ and his Church: This is clear in all the Book of *Canticles*, *Ephes.* 5. *Isai.* 54. 5. *Rev.* 19. 7. & 21. 9.

Qu. Wherein doth this spiritual mystical marriage consist? *Ans.* 1. *Ex parte Sponsi*, on the Bridegrooms part; who, 1. makes his choyce, and sets his heart on whom he will: Amongst men we say, that before marriage a man should suit his choyce to his minde (*viz.* rightly regulated,) but after, his mind to his choyce, if ever he meant to have content or comfort in it:

And many times no reaſon of love, why a man ſhould make choyce of this woman more then another to be his wife, when he had the world before him to chuſe on, but onely he ſet his affections here: So Jeſus Chriſt out of all the world ſets his affections on whom he pleaſeth, and loves them becauſe he loves them, *Deut.* 7. 7, 8. not for any faith or goodneſs foreſeen in us; ſee what we were, *Ezek.* 16. (as *Solomons* wife an *Egyptian* Blackamore) of whom Satan the ſtrong man had the firſt poſſeſſion; and not onely were we in the image of the Devil, but in debt more then all the world worth, and danger by our debt, and had many that forbade the bands, the Devil, Sin, and Satan, and World, and cry out, He is married to us; yet his affections being ſet on us once, are unchangeable, *Jerem.* 31. 3.

2. Chriſt beſtows himſelf, and paſſeth over the right of himſelf to his Spouſe; not onely paſſeth all that he hath, grace and glory, but himſelf alſo; *I am thine*, ſaith God to *Abraham*, *Gen.* 17. 1. *Cant.* 2. 16. Husband and Wife are both one; ſo here: *Hebr.* 2. 11. As in the Divine Nature there is an union of perſons, in the ſecond Perſon an union of natures; ſo is there a myſtical union 'twixt Chriſt and his Church, 1 *Cor.* 6. 16, 17. So as when any wrongs a Beleever, you wrong me, ſaith Chriſt, *Act.* 9. 4. *Matth.* 25. 42. And having paſſed over himſelf to his people, (ſo that he is a relative Chriſt, a Beleevers Jeſus, a Beleevers Saviour, &c.) he paſſeth over his goods, ſo as a Beleever hath right to Chriſts Merits, Righteouſneſs, Satisfaction, &c. Saith Chriſt, my Life is thine, my Death, my Doings, Sufferings, Grace, Glory, all is thine; and thou art mine, not only elected and choſen, but married, united, &c.

3. He pours his Spirit on us, to waſh us, change us: Chriſt will have no forced matches, and therefore draws our hearts, changes our wills, *Joh.* 6. 46. *Hoſea* 2. 14. allures us; He hath no need of us, yet makes ſuit to us, ſends his Spirit, Embaſſadors, Word, to woo us, who are by nature dead dogs, and might juſtly have been roaring Devils: and he doth waſh us white with his blood, and ſo not finde us, but make us

meet

meet Spouſes, *Col.* 1. 12. and puts upon us robes fit for the King of Heavens Spouſe, *Ezek.* 16. 11, 12. *Revel.* 19. 7, 8.

4. Chriſt takes great content in his Spouſe, as the Husband in the Wife: Though we be in great debt, and have many failings, yet he never repents him of the match, but dwells with his people, 2 *Cor.* 13. 5. *Gal.* 2. 20. *Eph.* 3. 17. counſels, guides, directs, aſſiſts them, *Iſai.* 9. 6. *Cant.* 2. 14. & 4. 9. & 8. 9. and (with reverence be it ſpoken) cannot be without their company, *Joh.* 17. 24.

5. Chriſt maintains his Spouſe; ſhe doth not Table with him, and pay for that which ſhe takes, but free gift, ſhe hath a title to his eſtate, merits, &c. He pays her debts, (*Go to my Huſband* (ſaith ſhe to Sin and Satan.)

Then ſecondly, *Ex parte Sponſæ*, on the Brides part. 1. The poor Soul, enabled by the *Spirit*, makes choyce again of Jeſus Chriſt, above all the world, and loves not his goods onely, but his perſon, himſelf; loves this Husband above Father, Mother, life, &c. *Pſal.* 4. 6. *Phil.* 3. 8, 9. *Gen.* 2. 24. nay, no condition or place is good or ſweet without him. A Virgin, that intends to make ſuch a perſon her Husband, doth not deſire all of that Sex, but that particular perſon; ſo the Soul paſſeth by riches, honor, &c. and pitcheth on Chriſt above all.

2. The Soul paſſeth over her ſelf again to be Jeſus Chriſts: *Chriſt* deſires no dowry of us, onely our ſelves, as *Sechem* ſaid, *Gen.* 34. 12. And as *Chriſt* gave himſelf firſt for us, and then to us; for us, when he came in the fleſh; to us, when he came in the *Spirit*: So a poor Soul gives up himſelf to *Chriſt*, 2 *Cor.* 8. 5. So that we are not our own, but our hearts, tongues, wills, lives, are his, 1 *Cor.* 6. 19, 20. yea, as the Wife to the Husband, ſo ſhould we be Chriſts: 1. Only, 2. Wholly, 3. Ever. Onely His, not His and Satans, Worlds, Luſts, &c. 2. Wholly, both our inſides and outſides, hearts, lives, all. 3. Ever, not for fits and ſtarts, but conſtantly, perſeveringly, &c.

3. The Soul takes great delight and content in Jeſus Chriſt: As there would be no comfort in living on Earth, if there was no Sun, *Mal.* 4. 2. ſo no content in any condition; mirth is

madneſs, and life tedious, without *Chriſt*: *Nihil mihi ſapit, in quo non ſapit* Jeſus Chriſt: A poor Soul loves to ſpeak to him, to hear him, and hear from him, loves his Word, ways, people, all that ſavors of *Chriſt*; loves nothing further then as it comes from, or tends to, or ſuits with, Jeſus Chriſt, 1 *Cor.* 2. 2.

4. She deſires never to part: No; the Soul doth not marry Chriſt till death them depart, or till God ſhall ſeparate them by death, but takes him for life, death, ever: The Soul never repenteth of this match, ſave onely that he was married no ſooner, and counts all his time loſt till then; as one born out of due time, 1 *Cor.* 15. 8.

5. The Spouſe goeth to Chriſt the Husband for every thing: ſhe depends upon him; upon, 1. His Judgment, for counſel and direction what to do in all caſes. 2. Upon His Eye (and not mens eyes) for approbation of all we do to God or men. 3. Upon his Purſe, for maintenance and dayly ſupply in every grace and duty, &c. The Wife loſeth her own name, and is called after her Husband; So *it's no more I* (ſaith *Paul*) *but Chriſt in me*, *Gal.* 2. 20.

But I promiſed brevity herein, and therefore I ſhall onely give a ſhort touch by way of Application: And firſt, here is a ground of marvelous Comfort and Encouragement to all Beleevers, and that in divers caſes: As, [1 *Uſe.*

1. Againſt ſin (the worſt of evils;) Chriſt the Husband muſt pay the debt: *Uxori lis non intenditur*, ſaith the Civil Law; If a poor woman marry a Prince to whom ſhe owed 10000 *l.* he may pay himſelf.

2. Fear not final falling away: *Chriſt* repents not of the match; he fore-knew, ere he married us, what we were, and would be: If any fall would now break it, it would have prevented it: A true Beleever may fail, and fall; but, 1. It's but a particular guilt; he is guilty as to that fact: That thing that *David* did diſpleaſed the Lord, but not a general guilt; his eſtate is good, and approved of God; his general courſe and frame of heart is holy. 2. It's but the guilt of a Childe, not an Enemy; we may provoke a Fathers diſpleaſure,

Exod.

Exod. 4. 14. *Pſal.* 106. 32. but it's not the wrath of a Judg to a Malefactor, *Rom.* 8. 1. ſo as to caſt him out for ever, *Joh.* 8. 35.

3. We may go boldly to *Chriſt* our Husband at all times, both in Life, for counſel, direction, ſupply; and in Death [a], becauſe death cannot break this match; and after death, at Judgment, becauſe when the world is on flaming fire, our Husband is our Judg: at death we go but to our Husband, to his Father, and our Father, *Joh.* 20. 17. *Iſai.* 54. 5. *Tollitur mors non né ſit, ſed né obſit.*

[a] Death in it ſelf is the King of terrors, *Iob* 18. 14 *Sigiſmund* the Emperor, and *Lewis* the 11. king of *France* charged all their ſervants about them, that all the time of their ſickneſs they ſhould not dare to name in their Hearing that terrible word *Death*. How did the fear of *Death* keep theſe great men in a continual bondage? but fear not to go down to the grave, *Gen.* 46. 3 for thy Husband hath gone and ſweetened the way.

4. This is a great honor to the Saints, *Pſal.* 149. 9. to be a Kings Spouſe: *Uxor fulget radiis mariti*; If a woman marry with a Knight, ſhe is a Lady; if with an Earl, ſhe is a Counteſs; if with a King, ſhe is a Queen. If poor *Ruth* marry *Boaz*, ſhe is Lady of *Bthlehem-Judah*: If *Eſther* with *Ahaſhuerus*, ſhe is a Queen of vaſt dominions.

5. Comfort to us againſt many Croſſes and Afflictions here: A wife that hath many croſſes, yet this bears up her heart, I thank God I have a loving and kinde Husband: Or if ſhe hath but a bad Husband on Earth, yet, I have a kinde, tender, rich Husband in Heaven. It's ſaid of *Rubenius Celer* when he was dying, being asked what Motto he would have on his Grave-ſtone, he anſwered, onely this, That *I have lived with my Wife fourty three years and eight moneths, and to this hour We never once fell out.* Mr *Fox* in the Book of *Martyrs* tells of a godly man who lived at *Clarkenwel* in the days of Queen *Mary*, who was marvelous tender over, and loving and kinde to his wife, yet ſhe accuſed him to the Popiſh Prieſts, whereupon he was apprehended, for ſpeaking againſt Popery in his Family; and after he was through Gods mercy delivered, ſhe did a ſecond time accuſe him, that he would not go to the Maſs, and that he ſpoke againſt the Pope and

their

This Assizes was a man condemned for poysoning a loving wife.

their Idolatry, whereupon he was again apprehended, imprisoned, in the Stocks in *Lollards* Tower, cruelly used, first one arm and leg in the Stocks, and then another, and his childe whipt to death, and after the woman went mad; but *Christ* is a marvelous kinde and tender Husband.

6. Fear not want, if marryed to *Christ*, the Heir of all, *Hebr.* 1.3. *Psal.* 23. 1. for with him came all things else, *Rom.* 8. 32. ——*Deus meus & omnia.*

2 *Use.*

The second *Use of Exhortation.*

Therefore the Husband called *the covering of her eyes*, *Gen.* 20, 16. Isai. 30. 22.

1. Entertain no Suitors now thou art marryed, no adulterous love; cut off right hand, foot, eye. When a woman is marryed she now entertains no more Suitors, but quiets her heart in her Husband: So say we to all these cursed tempting lusts, I am now marryed, away, begone; *Ego non sum ego.*

2. Long for *Christ*, if absent: How do Wives long for their Husbands return, though poor sinful men? so you, breathe after *Christ* in Heaven; see the Church, *Cant.* 5. How welcom is he that brings news to a Mariners Wife? *We espy your Husband coming yonder, &c.*

3. Obey *Christ*, not as a Slave, but as a Wife, from a principle of love: It's true in Gods eyes, *quod cor non facit, non fit*, If no love, no life: But obey *Christ* as a Wife; 1. In one place as well as another. 2. From and with the heart, *Rom.* 6. 17. 3. For Conscience sake to Gods Ordinance; Say to Satan, I am not mine own, I will ask my Husband. 4. Submit thy minde and will to *Christs* Judgment and Will: Thou thinkest this or that best, but he is onely wise, take his advice.

4. If *Christ* suffer in any of his servants, pity and help them: When King *Edward* was shot with an envenomed Dart, his Queen suck'd out the poyson with her mouth, when no other way was found to cure him.

1 Sam. 25, 41. See *Abigails* deep complement.

5. Bless *Christ*, and thank him, that would vouchsafe to sue to, or match with thee, whom he might have made a firebrand, who hadst said him nay often.

6. Forsake all for him: *Rebecca* will leave Father, Mother, all,

all, to go to *Isaac*, and *Rachel*, for *Jacob* leaves *Laban*, and her Countrey, &c. *Gen.*2.24.

The 3. *Use* is for triall; art thou married to Christ? 1. Doest thou know him with a tasting experimentall knowledge? *Phil.*3.9. she is but a light huswife who will cast her self on any whom she knowes not. 2. Doest thou love his person, and not his portion onely? Doest thou love him for himself? 3. Doest thou love him above all others? long for him when absent? 4. Art thou sorry that thou didst put him off long? say him nay, so often? 5. As Christ bought and paid for thee more then thou art worth, so he changeth thee when married; *Moses* married an Ethiopian, and she continued her hue when married; *David* bought *Sauls* daughter, and paid more then she was worth, she continued surly, but Christ changeth those whom he marries, new hearts, new lives, *Ezek.*36.26. Holy Mr. *Dod* being asked, why he (preaching to some Gentlewomen that used naked * breasts, vain dresses, &c.) did not sharply reprove them for it, and perswade them to leave them? he answered, I will first labour to get Christ into their hearts, and then they will easily and quickly leave these of themselves. 6. If married thou hast lost thy own name, so do Virgins when marry, and are called after their husband; so *Paul*, not I, but Christ in me, *Gal.*2.20. I go not out in my name, in my strength, for my ends; but as the ancient Martyr said, my name, ends, hopes, wayes, are all called Christian.

* *Tertullian* would have called these, *Pudor ostentatitiæ Virginitatis*: How may the Americans shame us, for there the native Indians in New-England since the Gospell came to them, have made a Law, that every one that goeth with naked breasts shall pay five shillings.

All those those who are borne again of Christ, they are Princes, whether they dwell in all the earth, in any County, City, Town or Village, so many godly men there, so many Princes there, *Rev.*1.6. *He hath made us Kings and Priests to God and his Father*, &c. Rev. 5. 10. *And hath made us unto our God Kings and Priests, and we shall reigne on the earth.* 1 Pet.2. 9. *But ye are a chosen generation, βασίλειον ἱεράτευμα, a Kingdom of Priests*, Exo.19.6. The righteous are Kings, many righteous men, saith *Matthew*,

2. *Observ.*

shew, c.13.17. many Kings have desired, &c. saith *Luke* c.10.24.

There are two things, which I would do, ere I can clearly apply it: 1. Shew you what kind of Princes all the people of God are. 2. Wherein their Princeship (or Kingship) consists.

1. Godly men (as such) are not temporall, but spirituall Princes; as Christ's, so their Kingdom is not of this world, 1 *Cor.*2.6,8. True it is, that godly men, as *David*, &c. may be temporall Princes, but not *Quatenus* godly men and Christs seed: And we had need to clear this, for great temporall Monarchs are very fearfull of any claime to their Kingdomes, or medling with their Titles. Our Chronicles mention one *Burdet*, a Merchant of London, dwelling at the sign of the Crown in Cheapside in the dayes of our King *Edward* the fourth, *Anno*, 1483. who jestingly said to his Son, that he would leave him heire to the Crown, meaning the sign of the Crowne where he lived, for which he was apprehended, and within four hours hanged, drawne, and quartered for so saying; Kings love not that men should * jest with their Crowns; how fearfully startled was *Herod*, when he heard tell of some Wisemen asking for one that was borne King of the Jewes! *Mat.*2.1,2,3. indeed worse afraid then hurt: the Saints are not by vertue of their birth from Christ temporall, but spirituall Kings, though carnall men mens slander is very common, that Gods people rebell and aime only to be temporall Kings, *Nehem.* 6. 6,7. But know, that it's far better to be a spirituall Prince with God, then meerly a temporall Prince over men: Which will appear, 1. Because the greatest Kings on earth have usually more crosses on earth, then externall comforts; there is a great vanity in the chiefest person and places on earth, *Psal.* 62.9. The world hath now stood above 5000. years, and the greater half of this time was spent ere the Jewes had any setled King; at last about the year of the world, 2761. God gave them a King,

* *Pulcheris* the vertuous and discreet sister of *Theodosius* the second, seeing her brother the Emperor to signe many writings without reading them, caused a writing drawn and tendered, wherein he confsigned into her hands his wife *Eudoxia*, (formerly before Baptisme call'd *Athenais* a poor woman, daughter of *Leontig*, who seeking at the Court for Justice in a private cause, took the Emperors affections, was baptized and married him) *Eudoxia* said, it was too great a game to jest and play upon Diadems, though the good Emperor much reformed by it.

King, *Saul* by name, and there were but three Kings that governed and ruled over all the twelve Tribes, *viz. Saul, David,* and *Solomon,* and one of these (*viz. Saul*) came to a violent death, slew himselfe, though perhaps the Amalekite helped to dispatch him * when his coat of male somewhat hindered his own spear from making that speedy end which he desired, as the words in the Hebrew may be read, 2 *Sam.*1.9. † מחנני חשכני After these three Kings deaths, the twelve Tribes were divided into two Kingdoms, two Tribes clave to *Rehoboam Solomons* Son and Heir, and made up the Kingdom of Judah; and ten Tribes to *Jeroboam, Solomons* Servant, and made up the Kingdom of Israel: Now after this division (which began about the year of the world, 2969.) untill the captivity of Babylon, and destruction of Jerusalem by *Nebuchadnezzar*, there were but twenty Kings of Judah, and of these eight suffered a violent death, and of Israel (before their lasting captivity, 2 *King.*17.6.) there were but nineteen Kings, whereof not one feared God among them all, and of these nine died a violent death, besides others imprisoned, cruelly used, &c. In England since the coming in of the Norman *William* (which is usually stiled the Conquest) there hath been five and twenty Princes, of whom nine came to a violent death: and many more of those 109. Kings of Scotland. I say it for this end, to shew what crosses and calamities do oft times attend great persons and places, which cause their troubles to exceed their comforts, which made *Solomon* complain of the vanity of vanities in all conditions, *Eccl.*1. & before him his Father *David* say, that he *had seen an end of all perfection, Psal.*119.96. Nay, see how sometimes Gods heavy hand goes out against a whole great Family, or line; thus we find *Ahab* and *Jezabel* guilty of blood, of godly *Naboths* blood, see what became of all that race and line, *Ahab* was shot to death by a man that shot at venture, and aimed not at him more then any other, *King.*22.34. as he went up against *Ramoth-Gilead*, but

* If so, then *Saul* who had been cruell to *David*, was now cruell to himself, and he that spared the Amalekites, and never prospered after, is at last slain by an Amalekite. 1 Sam.19.14. 23.

† See *Lightfoot* on that place. שבץ is onely used in 2 *Sam.*1.9. and signifies both *occultata clamys*, & *tremor vel angustia.*

it was purpoſely levelled, fore-told, and directed by God againſt *Ahab*, 1 *King*.21.19. as *Elijah* had told the King ere he went up thither; ſo alſo *Micaiah*, 1 *King*. 22.28. and *Jezabel*, who was wife, mother, and daughter to a King, even ſhe was ſlain, 2 *King*.29. 33. King *Ahaziah* ſon to *Ahab*, never recovered of his fall through the Lettice, 2 *King*.1.2,16,17. then *Ahabs* other ſon *Jehoram* was King of Iſrael, 2 *King*.3.1. he goes againſt *Ramoth-Gilead*, and takes it, which his father *Ahab* could not do, and having received ſome wounds in that ſervice, he leaves *Jehu* one of his Captains, Commander in chief over his Army rt *Ramoth-Gilead*, and goes himſelf to be cured at *Jezreel*, preſently *Jehu* (by Gods appointment, 2 *King*.9.1,2,3,7,8. &c.) drawes all the Army againſt King *Jehoram*, (his King, his Maſter, and his Maſter *Ahabs* ſon) and ſlew him, 2 *King*.9.24,25. and that the blood of *Naboth* which *Ahab* had a hand in was a maine cauſe of all this, appears becauſe it's expreſſed, that in the ſame place where *Naboths* blood was ſhed, both *Ahabs* and *Iehorams* blood was ſpilt, 1 *King*.21.19. and 2 *King*.9.25,26. and ſo of *Iezabel*, 2 *King*.9.36,37. *Athaliah* the daughter of *Ahab* was married to *Jehoram* King of Judah, 2 *King*.8.18,17,18. ſhe was ſlaine, 2 *King*. 11.16. her huſbands bowells fell out, 2 *Chron*.21,18, 19. none proſpered that medled with that Line, their elder ſons were ſlain, or carried captive by the Philiſtins and Arabians, 2 *Chron*.21.17. and 22.1. *Ahaziah* King *Ahabs* grandchild, and ſome think he married againe into that ſtock, 2 *Kings* 8.27. he joyned with *Jehoram* in that war, and after to viſit him, 2 *King*.8.28,29. he was ſlaine 2 *King*.9.27. and 42. of *Ahaziahs* brethren, or kindred of *Ahabs* ſtock were ſlaine, 2 *King*. 10. 14. and ſeventy more of *Ahabs* ſons and grand-children by ſeverall wives were ſlaine, 2 *King*.10.1,7. ſo as none remained of that line and family, 1 *King*.21.21. ſee the like of *Baaſha*, another King of Iſrael, his line, 1 *King*. 16.11.

Who hath not read the continued ſucceſſion of calamities

nities that attended *Mary* Queen of Scotland, mother to the late King *James*, from her cradle to her grave? Her father King *James* the fifth, died about the time of her birth, when she was about six years old, she was sent to France in great danger by winds and English ships, there was an agreement 'twixt England and Scotland for a match 'twixt our King *Edward* the sixth, and her, which breaking on their part, occasioned the Lord *Protectors* march with an English Army to Muscleborough field, where much blood was shed, and a Scotch Lord being taken prisoner, and asked how he liked our wedding with Scotland? said, he liked the match well, but not the woing, to fetch a wife with fire and sword: In France she was married young to *Francis* the *Dolphin of France*, who died shortly after of a pain in his ear, then was she in great dangers by Sea in her returne back to Scotland, where also she found the Scots in Armes, she was there married to *Henry* Lord *Darnley*, (son to *Matthew Stuart* Earle of *Lenox*) by whom she had King *James*, her husband was murthered soon after King *James*'s birth, she was apprehended by the States of Scotland, charged with the murther, and imprisoned, after she escaped out of prison, fled to England where she was prisoner, first in one place, and then another, above sixteen years, and then beheaded at Fotheringay-Castle in Northamptonshire: she desired to be buried in France, but was buried at Peterburgh, aged six and forty years, and yet could not rest in a grave, her body was taken up again by King *James*, and buried at Westminster: Every Crown of Gold is lined with a Crown of Thornes, who almost would take up Crowns upon these termes? but spirituall Princes their comforts in life, death, after death, exceed their crosses, they have that joy that no man can take from them, that will support them at the stake, in the Dungeon, &c.

Omnia fui & nihil mihi profuit, said *Severus* the Emperor, when he was dying; and almost all the Roman Emperors untill *Constantine*, and very many Popes after him, got nothing by all their great advancement, for the getting whereof they adventured life and limb, and a better thing: *sed uberius interciderunt*, as *Achan* a wedge to cleave him, and garments to shrowd him.

2. There is no Nation where all the Subjects are temporall Princes, but all Christs true Subjects, in whose hearts

hearts he reigns, are Princes: in some places all the Kings children are called Princes, in others only the first borne, and the rest Subjects; but in no place where all the Subjects are such, but the Saints excell herein, *Exod.* 19.6.

3. The Saints are Princes in all lands, in any part of the earth where they sojourne or dwell; it was a great dispute amongst the English Commissioners when they were to go to the triall of the Queen of Scots, whether they might give her the Title of Queen, and many voted the negative upon this ground, that there could not be two Soveraigns in one Kingdome, and that she was not Queen, but a Subject, out of her owne Kingdome; how true that rule is, I know not, but this is sure, that the Saints, though their particular trade or calling be poore and meane, yea, though in prison, yet are they Princes in any part of the Earth, a Royall People, 1 *Pet.* 2.9.

4. They have larger estates then Temporall Princes, they have an inheritance of [a] all things, *Revel.* 21.7. and are heirs of all things, 1 *Cor.* 3.21. because in Christ who is heire of all things, *Heb.* 1.2. see *Dan.* 7.27. the greatnesse of the Kingdome under the whole heaven shall be given to the Saints of the most High; nay, not onely under heaven, but the Kingdome of heaven it self is theirs: We read of an ancient King, *Ingoe* King of the Danes, being a Christian, and having many poore people Christians in his Land, made a great feast, and placed the great Nobles (who were Heathens) in the Hall amongst the Hinds, but the poor Christians at his own Table in the great dining room, saying, I do not this, O ye Nobles, as I am a King of this Land, for so I grant you are much above these poor Christians, but as I am a spirituall King of the next world, where these Christians shall be fellow-Kings with me, and so shall you never, except God change and convert you.

5. It's not usuall with Temporall Princes to come to the

[a] *Esau* said, *Gen.* 33.9. יש-לי רב I have much, but *Jacob* saith, v. 11. יש-לי כל I have all. *Esau* had much in this in this world of this worlds portion, *Psal.* 17.14 but *Jacob* had God, and so all, as it is, *Rev.* 21.7.

the Crowne when newly borne, (though King *James* was crowned in his infancy, his Mother being forced in prison to resigne her Kingdome by her Subscription to her Son) [b] but usually they are crowned when their Father dies; but here our Father never dies, and the Saints are crowned as soon as new borne with a Crowne of Grace, and have a Kingdome within us, *Luk.*17. 21. and shall when we our selves die, have a Crown of Righteousnesse, 2 *Tim.*4.8. of life, *Iam.*1.12. of glory, 1 *Pet.* 5.4. of gold, *Rev.*4.4.

[b] King *James* was commonly called the Conqueror, was crowned three times every year all his reigne at three severall places, Glocester, Winchester, and Westminster.

6. Temporall Princes, though great, may yet be very wicked, curſed while they live, and damned when they die, *Ezek.*21.25. thou prophane wicked Prince of Israell, &c. and the four greateſt Monarchies and Monarchs in the world, are by the Holy Ghoſt called and compared to four great Beaſts, *Dan.*7.3. [c] yea horned beaſts are the perſecutors of the Church called, *Zach.*1.18. all the Kings of Iſrael were wicked, but the Saints holy Princes, Princes to God, *Rev.*1.6.

[c] *Nero* is call'd a Lyon, 2 *Tim.* 4.17. *Herod* a Fox, *Luk.*13. 32. *Davids* perſecutors Bulls and Unicorns, *Pſal.*22. 12,13, 16, 21. Scribes and Phariſees Princes of this world, for their learning, &c. 1 *Cor.*2.6, 8. Yet Serpents and Vipers. *Mat.*23. 33.

7. The Saints have the beſt Title of all men, not only a civill, and creature-right, but ſpirituall Title in Chriſt the Heir of all: *Henry* the ſeventh of the houſe of Lancaſter, perhaps thought his title good; but when he married the daughter of *Edward* the fourth of the houſe of York, then it's like he thought all ſure, he having both titles; ſurely godly men have not only a civill right (which is the thing to be tryed at this aſſizes) but a ſpirituall Title (which is better then the thing it ſelf) in Chriſt the Lord of the creature: it's fooliſh for a woman to look on ſuch a houſe, Lordſhip, Lands, &c. and ſay yond are all mine; but if once married to the Lord of that Manour, and of thoſe Lands, then hath ſhe a right to them: wicked have at beſt but a ſingle, the Saints a double Title, 1 *Cor.*3.22, 23, *Rom.* 8.32.

8. Other Princes though great, yet rule but over men, [d] *Iam.*23.3. but the Saints rule over Devills, conquer them, *Epheſ.*6.12. over their ſins and corruptions, over their

their own Spirit which is one of the greateſt conqueſts, *Prov.* 16.32. and over afflictions, *Rom.* 8.37.

9. Temporall Princes be not all of one Line no not in the ſame Kingdome, as in England, ſomtimes the Romans ruled here, ſomtimes the Britains, then Saxons, then Danes, then Normans, and ſince the Norman *William*, ſomtimes his own Race ruled here, then the *Plantagenets*, then the *Tudors*, then the *Stuarts*, and of the four and twenty Kings ſince *William* the Conquerors death, not above ſeven in England that could pretend legally to ſucceed their next Predeceſſors either by lineall or collaterall Title; but the Saints are all of one blood, borne of the blood of God, *Ioh.* 1.13. of the ſame ſpirit, *Joh.* 3.5,6,8.

10. Some other Princes were annoynted with externall oyle, though it's generally obſerved, that all the Kings of Iſrael and Judah were not anointed with oyl, though *Saul*, *David*, *Solomon*, and ſome others were, nor were the Kings of Judah anointed with the holy oyl wherewith the High Prieſts were anointed, and which God commanded to be made, *Exod.* 30.23.--33. but with common oyl, though laid up in the Sanctuary: The Scotch Hiſtorians ſay that externall anointing of their Kings never began with them ti Popery got footing there, (from which they ſay, their Nation was free many years after Chriſt, and kept much purity in Religion) and that King *Edgar* was the firſt ſo anointed there, *Anno* 1098. * (and yet their former Kings were as much, and as truly Gods anointed as the later) but all the Saints are Gods Anointed, *Pſal.* 105.14,15. with a ſupernaturall and heavenly Oyl of Grace, 1 *Ioh.* 2.27. The Apoſtle tells us, *Hebr.* 1.9. That Chriſt was anointed with the oyl of gladneſſe above his fellows, which notes two things. 1. That all the Saints are Chriſts fellows, fellow-heirs, fellow-ſufferers, fellow-conquerors, &c. 2. That they are anointed with the divine graces that Chriſt is, only in their meaſure, (for of Chriſts fulneſſe they receive grace for grace, *Ioh.* 1.16.) *Pſal.* 133.2.

* The French Hiſtorians tell much of the holy oyl kept at Reims, yet generally acknowledge that the firſt King of France that was anointed was *Pepin*, and that none of the Merovignion Line were anointed.

The

The next thing is to ſhew you, wherein they are *Princes*, (for, as *Zebah* and *Zalmunna* ſaid to *Gideon* concerning his brethren, *Judg.* 8. 18. *they each one reſemble the children of a King*;) and of this briefly.

1. They are *Princes* by birth, by the new and ſecond birth, born of the royal blood of *Jeſus Chriſt*, *Joh.* 1.12,13.

2. They have the vaſt poſſeſſions of Princes * (as before is proved;) *Luther* ſaid, that all the vaſt dominions of the *Turk* was but a ſcrap caſt to a dog; but the Saints dominions are higher, larger, &c.

* *Abraham* had little, yet he was heir of the whole world; Rom. 4, 13

3. They have the power of *Princes*; *As a Prince haſt thou power with God*, ſaid Chriſt to *Jacob*, *Gen.*32.28. *Paul* can do *all things through Chriſt*, *Phil.* 4.13. *All things are poſſible to him that beleeveth*, *Mark* 9. 23. They have power * with God, ſo as to ſtop Lions mouths, quench fire, binde up the Sea, nay binde the hands of God, *Exod.* 32. 10. And the Queen of *Scots* (before mentioned) ſaid, that ſhe more feared the prayers of Mr *John Knox*, then an Army of 20000 men: So ſaid *Leolin* Prince of *Wales* of another; and the Elector of *Saxony* of the Archbiſhop of *Magdenburgh*, &c.

2 King. 2.8,14

* *Hic homo potuit apud deum quod voluit*, was ſaid of *Luther*; Saints are the bleſſings of &

4. They conquer as mighty *Princes*; *Death*, 1 *Cor.*15.55. *and Hell*, *Rom.*8.1. *and afflictions*, *Rom.* 8.37,38. *Prince of darkneſs*, *Eph.* 6. 12. *their luſts*, 2 *Cor.* 10. 4. *their hearts*, *Prov.*16.32. *Jam.*4.7. *Rev.*2.26,27. a greater conqueſt then *Davids* over *Goliah*.

to a place; Iſaiah 19,24

5. They are clothed as Princes: The Queen in the *Pſalm* was clothed with *gold of Ophir*, yet her beſt clothing was within, *Pſal.* 45. 9, 13. They have robes that none wear but Princes, the perfect merits of Chriſt upon them; They are clothed with the Sun, *Rev.* 12. 1. Chriſts long white robe, *Revel.* 19. 8. and with the ſincere garment of grace within them, *Ezek.* 16. 8. *to* 14. The Scripture calls Chriſts merits *the beſt robe*, *Luk.* 15. 22. none but Princes wear it.

6. Fed as Princes; not ſcraps, but Childrens bread, Angels food, fed at the Kings own Table (as *Mephiboſheth*;) They have meat that the world knows not of, as Chriſt ſaid, *Joh.* 4. 32.

7. Served as Princes; Christ ſerves them, *Joh.* 13. 4, 5, 6. *Luk.* 22. 27. Angels of Heaven ſerve them, *Hebr.* 1. *ult.* Devils and wicked men are ſcullions to them, to ſcour them, as *Luthers* phraſe was.

8. Their work is Princes work; not drudgery, but *ſervire Deo eſt regnare:* Wicked men do the Devils work, ſome without door, as profane men; ſome within doors, as Hypocries: The Saints do Gods.

9. They ſhall judg the world ere long, as great Princes, 1 *Cor.* 6. 3. How many men are converted to God, ſo many Judges are born into the world, and therefore no wonder that they are ſo hated by wicked men: Ere long, *Felix* ſhall be Priſoner, and *Paul* the Judg; *Herod* the Priſoner, and *John Baptiſt* the Judg; *Pharaoh* the Priſoner, and *Moſes* Judg: *Mat.* 19. 28. *Pareus* obſerves, that Chriſtians uſed to bring their cauſes to be tryed by the Biſhops, as ſuppoſed godlieſt and juſt; after they claimed it as a right, and ſo would be both Biſhops and Princes: Saints ſhall judg without ſin.

10. They ſhall ere long be crowned in glory as Princes: Indeed the Saints in this life are in their nonage. It's chronicled as a great happineſs of a Family in *Ireland* (the Barons of *Houth,*) that the heirs thereof for 400 years together were always at age before their fathers death: but here the Saints are not at full age till their own death; and then crowned in glory: Onely take heed that we be not children of the Kingdom in profeſſion onely, but in truth, elſe we ſhall be caſt out, *Mat.* 8. 12.

Qu. If you ask, how ſuch poor ſinful creatures come to be ſuch great Princes?

Anſ. I anſwer, 1. By birth, as before, *Joh.* 1. 13. 2. By marriage, they marry unto the royal line, *Iſai.* 54. 5. 3. By Purchaſe, Chriſt bought it for them, and them for it. 4 By deed of gift, *Luk.* 12. 32. *Edward* the ſixth could not give his Kingdom away, if he could, it had not come, as it did, to Queen *Mary*: but our Father can, and will, both that of grace and glory, *Pſal.* 84. 11.

Acts 20. 28
Epheſ. 1. 14
λαὸς εἰς περι-
ποίησιν,
People of
Gods purchaſe
1 Pet. 2 9
1 Cor. 6, 20

Favor me, right honorable and well-beloved, with a little more

more of your patience and attention, and I ſhall apply this briefly, and diſpatch the reſt in few words. And,

1. It ſhews the happineſs and honor of all the Saints; ſuch honor have they all, *Pſal.* 149. 9. They are no baſe or vile perſons, *Pſal.* 15. 4. but mighty Princes. There is not the poorest godly man alive would change eſtates with the greateſt wicked man in the world; for would great Princes change Eſtates with Beggars, every wicked man (though ſwelled as big as *Nimrod* or *Pharaoh*) are Beggars, and live upon the Alms of the Pariſh (as I may ſay,) They are ſpared alive out of Hell awhile, for the *Saints* ſake: God ſpares the Tares for the *Wheats* ſake; and *Sodom* for the *Righteous* ſake, (if it be ſpared,) *Job* 22. 10. Nay, wicked men are condemned already; They are reprieved, not from Aſſizes till the next Aſſizes, but from moment to moment: but the *Saints*, though they walk on foot, as *Solomon* obſerved, *Eccleſ.* 10. 7. are Princes; They have much in preſent poſſeſſion, and much in reverſion, happy they; no wonder they would not change, not *Moſes* with *Pharaoh*, not *John Baptiſt* with *Herod*, not *Paul* with *Felix*, &c. Time is coming, when *Haman* would be glad to be *Mordecai's* Lacky, as old World would have been glad to have been in the place of *Noahs* Dog, when flood came: The *righteous is now more excellent then his neighbor*, *Prov.* 12. 26. and wicked mens Conſciences convince them now, but much more at the great Day. *Theodoſius* uſed more to glory that he was ſervant of Chriſt, then that he was Emperor of the Eaſt: So King *David* glories that he was Gods ſervant, twice in one Verſe, *Pſal.* 116. 16. *Moſes*, though dead, not onely was, but is, ſo: *Joſh.* 1. 2. 1 *Uſe.*

2. The next ſhews how joyful a day the day of our converſion is, it's our Coronation-day, we then enter upon our dominion; it was decreed before Time, purchaſed in the fulneſs of Time, but we are not crowned till our Converſion. In every Town, Pariſh, Village, ſo many as are converted, ſo many Princes are in that Town. *Object.* But I cannot tell the day of my Converſion. *Anſ.* But thou canſt tell the day that thou waſt unconverted, and God hath wrought a change in thee: A man 2 *Uſe.*

knows he was born into this world, though he cannot remember the day when; and a woman knows that she was married, though she cannot tell just the day and hour when it was.

3 Use. 3. Bless God that would look on such poor creatures, and raise us out of worse then the dunghil, and make us great Princes, *Psa.* 113. 7, 8. Oh that Christ would make those Princes, in whom *Satan* once raigned, and bound, more then eighteen years, *Luk.* 13. 16. & 11. 21, 22.

4 Use. 4. Then let us be exhorted to carry and behave our selves as Princes.

Monstruosa res est sedes prima vita ima. Bern. 1. Cry not for toys and trifles: Was it not a great shame for a great Prince to weep and mourn for the loss of two or three pins, poynts, or farthings? *Jerom* tells of one *Dydimus*, a godly learned Preacher, who was blinde, *Alexander*, a godly man, comes to him, and asks him, *Are you not sore troubled and afflicted for want of your sight? Oh, yes*, said *Dydimus*, *it's a great affliction and grief to me:* Then *Alexander* chid him, saying, *Hath God given you that which is the excellency of an Angel, of an Apostle, and are you troubled for that which Rats, and Mice, and brute beasts have?* So, hath God made us Kings and Princes to God, and shall we mourn or murmur for these outward trifles? &c.

2. Are you Princes? Away then with all base employments: Is it no ashame to see Princes rake the channels, turn Scavengers, shovel the dirt? &c. The *Heathen Romans* did conceit that there was a filthy Hag or Witch, called *Lulla*, that strangled their children in the Cradle, so that when the Nurses rocked the children to sleep, they cryed *Lulla abi*, *Lulla abi*, *Lulla* begone, avoyd; whence to this day Nurses use at such times to sing *Lullabie*: Let all spiritual Princes say to all cursed lusts, Begone, get thee hence: Shall they swear, be drunk, worldly? No, remember thou art a heavenly Prince.

Isai. 30. 22

3. Envy not wicked men: Shall great Princes envy the happiness of poor condemned and reprieved Beggars? I have read of a Souldier, that (upon a strict command of the General, that no Soldier should break into the Vineyards as they marched,

ed, nor take any thing from that place upon pain of death,) he broke into the Vineyards, and took onely one bunch of Grapes, for which he was condemned; and as he went to execution, was eating of that bunch of Grapes, his fellow-Soldiers chid him, saying, *He ought then to minde somewhat else*; To whom he said, *I beseech you Sirs do not envy me my Grapes, they will cost me dear; you would be loath to have them at my rate:* So do not you envy nor murmur at wicked men; alas when the reckoning comes, you would be loath to have their sweet bits at their rate.

4. Carry noble mindes of Princes: Though Kings are served by the plough, yet their minds are taken up with higher matters of State. It is written of our King *Edward*, that he had a burning desire to go to the holy Land, *Zechar.* 2.12. (for so they called the Land of *Canaan*, though now I think there is no Land more unholy) but being prevented by death, he charged his Son to carry his heart thither: So, though we be below, and trade, and meddle in things here below, yet let our hearts and affections be above: Though we have our Commoration on Earth, let us have our Conversation in Heaven, *Phil.* 3.20. which is a sure evidence that we are risen again already, *Col.* 3.1,2. Eccles. 5.9

5. Let us keep company with Princes, even godly men: Would it not be a great shame to see the honorable Judges of Assize go off the Bench, leave the Society of the Justices and Gentry of the Country, and onely keep company with the Prisoners at the Bar? Sheep and Wolves, Princes and base Peasants, have small converse together: *Have no fellowship with the unfruitful works of darkness, Eph.* 5.11.

6. If you are Princes, contend not for every toy; *Regium est malè audire quum benè feceris.* Jesus Christ is *Prince of Life, Acts* 23.15. *Prince of Peace, Isai.* 9.6. *Prince of the Kings of the Earth, Dan.* 8.25. *Rev.* 1.5. and he hath made us great *Princes*, and shall we contend for every quarrel, 1 *Cor.* 6.1. *to* 7. It's reported of Judg *Dyer*, that when any petty Controversies came before him, especially of poor men, he used to say, *That either the parties were wilful, or their neighbors uncharitable.*

7. In

7. In the cauſe and way of God go on undauntedly, and with princely courage, yea, both in doing and ſuffering for Chriſt: And here give me leave to apply it more particularly; and, 1. To you my Lords, whom God hath been pleaſed to call to theſe publique places; and that you may go on undauntedly for God and your Country, Look, 1. That your principles be ſound and upright, elſe however you judg men now, yet poor men will judg you another day, when all the *Saints* ſhal judg the world. 2. Look you be upright in your ways; uprightneſs hath boldneſs: do not ſteer your courſe according to friends, or foes, or mens corrupt humors. It's ſaid of *Baldwin* the *French* Lawyer, that he had *Religionem Ephemeram*, every day a new Religion, but conſtant to none; and therefore ſaith *Beza*, he became *Deo hominibuſque quos toties fefellerat, inviſus.* Some of you have read of a very great Courtier of this Land, who was a great Favorite to King *Henry* the eighth a Papiſt, to King *Edward* the ſixth a *Proteſtant*, to Queen *Mary* a Papiſt, to Queen *Elizabeth* a *Proteſtant*, and kept both great favor and places; being aſked how he could do ſo, he anſwered, I always imitated the Willow, and not the Oak, was ready to bow and bend to the luſts of great men, and humors of the Times, as one not tyed to *John Baptiſts* Conſcience, but giving elbow-room to *Jeroboams* policy, &c. I can tell you of a Judg (God ever deliver you from his ſteps) that raiſed a moſt ſtrange concluſion from honeſt Premiſſes, I mean, *Pilate*, *Luk.* 23. 14, 15, 16. who ſaith concerning Chriſt, *I have examined him, and found no fault in this man, therefore I will chaſtiſe him:* Unjuſt Judg! nay therefore chaſtiſe him not: Or, as it is related by *John*, cap. 19. 6. *I finde no fault in him, therefore take ye him, and crucifie him:* nay rather ought he to reſcue and deliver him. *Epaminondas*, a *Heathen* man, being poor, and tempted with great preſents, uſed to ſay, if the cauſe was good, he would do it without a bribe, becauſe it was good; if bad, not for a world.

Beza.

L. Pawlet.

3. Look your ends be right; the Devil knows that that is a prevailing temptation wherewith he thought to have undone

Job

Job, when all other shafts failed, *doth Job serve God for nought?* as if he had some by-ends in it: This undid *Jehu*, who executed judgment severely on the house of *Ahab*, which God commanded, and yet God revenged all that very blood upon *Jehu's* house, *Hos.* 1. 4. because of *Jehu's* by-end in the work. *Job.* 1. 9.

Secondly, A word to you Right worshipful and worthy Justices of peace; I pray you pull out the beams out of your own eyes first: be not you guilty of those vices, which you ought to punish in others, so shall you go on with courage. You see at these Assizes divers devouring Wolves arraigned, would you pursue them to their den, you should finde most of this to spring from, and be hatched at, debuched Alehouses: I pray you know neither friend or foe; Justice is pictured blinde as to mens persons, but quick-sighted in causes: Shall I punish my friend, for whom such a one speaks, an old servant to my Father, to my Wife, Son? &c. No, nor your foe neither: With all my heart spare your friend, but punish the Malefactor; Teach men in your Ridings and Sessions that *Norman* distinction that *William* the first taught an * Earl of *Kent*, whom the King would punish for his foul misdemeanors; the Earl being also Bishop of *Bayeux* in *France*, pleaded he did not do the fault as he was Earl, but as he was Bishop, (and so then not under the temporal Jurisdiction;) To whom the King replyed, neither do I punish you as a Bishop, but as an Earl; however the party was punished: spare your friend, yea and your foe also, if you will, but punish the Malefactor.

2. Take heed lest any of you favor drunken Alehouses to uphold your Rents & price of Corn, or Your Clerks fees. Holy Mr *Fenner* saith that he heard a Clerk of the Assizes say, that he was glad there were so many *rogues*, because he got more money.

* *Odo*, brother to K. *William*, Earl of *Kent*, and Bishop of *Bayeux* in *Normandy*.

3. To you Gentlemen of the long robe, (to whom I spake freely, yet truly here, the last Assizes; and therefore no more now but this,) plead now, as you may, with courage, stand up at last, and have Christ plead your cause: I do not say, when or while causes are dark and doubtful, but when it clearly and plainly appears that the cause is untrue and unjust; Do not do your best or worst to colour it over, and to cause unjustice to be done (or else it shall not want your furtherance;) Think not that this is enough to say, Am I for the *Plaintiff*, or *Defendant*, (no matter which,) and when you see the cause naught,

Britania redi-viva.

naught, yet ſay, We will put it as far as we can: *Valeat quantum valere poteſt.* Beleeve it, this is not beſeeming ſpiritual *Princes. Pericles* a *Heathen* Orator of *Greece*, (who for his eloquence in pleading Cauſes, was ſaid to lighten and thunder at the Bar,) uſed to ſay, that he never pleaded any cauſe, but he firſt intreated the gods that he might not ſpeak one word either unjuſt or untrue.

4. 4. A word to us (reverend Brethren in the Miniſtry,) Let us walk couragiouſly for God and his Truth; ſee thoſe glori-
2 Chron. 14 1 & 19 2 ous patterns of couragious *Elijah*, *Micaiah*, *Eliſha*, *Azariah*, *Jehu*, *Paul*, *John Baptiſt*, *Athanaſius*, *Baſil*, *Chryſoſtom*, *Luther*, (whoſe Motto was, *Miſer ſit, qui miſer eſſe poteſt,*) and ſaid, if all the Tiles at *Worms* were Devils, he would go in the cauſe of God: And again, *Agant quicquid poſſint Henrici, Epiſcopi, Turca, Papa, & ipſe Satan, &c.* When the *Emperor* baniſhed him, and *Pope* excommunicated him, and our King *Henry* 8. wrote againſt him; Let all the *Henries*, Biſhops, Turk, *Pope* and Devil do what they can, *nos filii regni ſumus, &c.* Above all, that famous Mr *John Knox* of *Scotland*, who dyed *anno* 1572. a man whom God raiſed up for the work of Reformation there at that time, of whom the Earl of *Morton*, then *Regent* of *Scotland*, ſaid at his Funeral, when he ſaw his Corps layd in the Grave, *Here lieth the body of him, who in his life time, in the Cauſe of God, never feared the face of man.*

Mr *Perkins* his Motto was, *Miniſter verbi ex hoc age.*

Lift up your voyces as Trumpets againſt the curſed doctrines and practices of ungodly men; Be we active for God, and his peoples good: It's ſaid of holy Mr *Bradford*, that he accounted that hour loſt, wherein he had not done ſome good, by his ſtudy, tongue, or pen.

5. 5. A word to you all: Do not bend to *Baal*, to entertain any curſed doctrine or practiſe; this is not prince-like: I deſire not outrage, but courage againſt them. I will not ſay that theſe curſed doctrines are a certain ſign of our deſtruction, and that all theſe ſtirs will end, not in Reformation, but Ruine, (for I never read of any great Reformation, but many curſed weeds and Errors then ſtarted up: When God is healing a diſeaſed body,

body, more diſtempers ſtill do appear, *Hoſ.* 7. 1. Thus in *Chriſts* Time, *Scribes*, *Phariſees*, *Herodians*; in *Apoſtles* days, in *Primitive* Times, *Ebion*, *Cerinthus*, * *Arrius*, *Macedonius*, *Neſtorius*, *Eutyches*, *Pelagius*; in *Luthers* days many Sects, *Anabaptiſm*, *Antinomianiſm*; in *Calvins*, *Servetus*: but) this is ſad, that what was owned by all to be profainneſs twelve years ago, (as to ſwear commonly, not to pray, nor confeſs ſin, nor ſanctifie Sabbath, nor frequent Gods Ordinances, to deny the *Scriptures*, *&c.*) if a man now do the ſame things, and ſay he holds an Opinion, or it is his Opinion that he may do thus, then it ſhould be accounted no profanneſs, but Religion? Curſed Errors draw the beſt ſpirits (ſaith holy and learned Mr *Hooker* of *New-England*) from the heart to the head, turn Religion into a Diſpute, and make it onely a matter of queſtions and words, and eat out, in very many, the very heart of godlineſs. It was the great grief of holy Mr *Burroughs*, not long before his death, that he could not ſee that practical power of godlineſs in the profeſſors of theſe days, which he ſaw in thoſe that dyed immediately before theſe Times began; but that we ſeem (ſaid he) to have more light, but leſs life. Oh this doth not beſeem ſpiritual *Princes of Jeſus Chriſt*. A forraign Writer, three years ago, to our ſhame, publiſhed, *Anglia his quatuor annis facta eſt colluvies & lerna omnium Errorum ac Sectarum, nulla à condito orbe Provincia tam parvo ſpatio tot monſtroſas Hæreſes protulit, atque hac, &c.*

* *Arrius* his Hereſie was condemned by the Councel of *Nice*, Anno D. 330. *Macedonius* by the Councel of *Conſtantinople*, Anno D. 383. *Athanaſius* roſe up mightily againſt *Arrius* in *Conſtantines* days; and *Baſil* againſt *Maced.* in *Theodoſius* days. *Neſtorius* was condemned by the Councel of *Epheſus*, an. 490 and *Eutiches* by the Councel of *Calcedon* Anno 456. When *Auſtin* mightily ſpred the Goſpel, *Pelagius* (alias *Morgan*) ſpred His Errors, (both of them were born on one day, *Auſtin* in *Africk*, and *Pelagius* in *Wales*.) In our flight from *Rome*, ſaith Mr *Bayly*, ſome heretofore ſtopt too ſoon, as the *Lutherans*; and after them *Crammer*, *Ridley*, *&c.* who left too much Popery; And others ran too far (ſaith he) as *Anabaptiſts*; and after them *Bolton*, *Brown*, *Barrow* *&c.* and the Browniſts; Sure I am if the late Biſhops ſtopt too ſoon, many now adays run as much too far. *Mos iſte in Eccleſia ſemper viguit, ut quo quiſque ſuæt religioſior eo promptius novellis adinventionibus contrairet*; ſaith *Vincent. Lirinenſ.*

5. Let this be a Caveat to all perſons, to take heed they offer no injuries to godly men, for they are ſpiritual *Princes*: You know how dangerous *Scandalum magnatum* and *Crimen*

5 *Uſe*

men læſæ Majeſtatis were accounted to be; Take heed how you rail againſt or affront a godly man for godlineſs ſake, truly you kick againſt the pricks, Chriſt will own it, *Saul, Saul, why perſecuteſt thou me? Act.* 9. Theſe are Gods anointed, touch them not at your peril, *Pſal.* 105. 14. They are the dearly beloved of Gods Soul, *Jerem.* 12. 7. Gods *Hephzibah*, *Iſai.* 62. 4. Gods delight is in them: Theſe are the Spouſe of Chriſt, and Chriſt will ſay, Will you force the Queen before me, as *Ahaſhuerus* ſaid of *Haman*, *Eſth.* 7. 8. Theſe are the Lords portion, take heed what you do to theſe men, &c.

6 *Uſe.* The ſixth Uſe is for Comfort to all the Saints, becauſe they are ſpiritual *Princes*: 1. *Kings* and *Princes* are not uſually tryed at an ordinary Court, but ſome ſpecial Court for them: Truly godly men ſhall not be tryed, 1. At mans Bar, not ſtand to mans day*, who uſually rail againſt them, and mock them: 2. Nor at the Bar of ſtrict Juſtice, but at the Chancery of free mercy, their debts being payd, perſons covered in Chriſt, and their Husband their Judg. Secondly, Theſe *Princes* have two of the beſt Kingdoms that we ever heard of, the one of Grace, the other of Glory; that whiles others glory of Corn, Wine, Oyl, *Pſal.* 4. 7. and petty Mannors, the Saints may ſay as the King of *France* commanded his Herauld to cry ſtill, *King of France, King of France*; ſo they, *Heirs of Grace and Glory.* Thirdly, *Princes* are an honour to the place where they are born and bred: So *Pſal.* 87. 5, 6. Of *Sion* it ſhall be ſaid, this and that man was born in her: So many godly men in a Town, ſo many *Princes* in a Town. It is an honor to *Boſton* in *Lincolnſhire* that learned and holy Mr *Fox* (that wrote the Book of *Martyrs*) was born there; to *Mancheſter*, that heavenly Mr *Bradford* the Martyr was born there; to *Dean* and *Leigh* in *Lancaſhire*, that *George Marſh* the godly Martyr was born in the firſt, and *Jeffrey Hurſt* in the latter; and Mr *Robert Bolton* at *Blackborn* in the ſame County; Mr *William Perkins* at *Marſton* in *Warwick-ſhire*; Holy Mr *Latimer* at *Thirkeſſon* in *Leiceſterſhire*; Martyr *Cranmer* at *Arſelaction* in *Nottinghamſhire*; Doctor

* 1 Cor. 4. 3. ὑπὸ ἀνθρωπίνης ἡμέρας. When *woodroof* the ſheriff called Mr *Rogers* (our Protomartyr) Heretique, that ſhal be known ſaid *Rogers*, at the day of Judgment.

Doctor *Willet* at *Ely* in *Cambridg-ſhire*; Mr *Whateley* at *Bambury* in *Oxfordſhire*, [a] *&c.*

[a] Many worthy men born in *Lancaſhire*, Dr *Whitaker*, Mr *Nouel*, Mr *Bentley*, Mr R. *Bolton*, Mr *Bradford*, *George Marſh*, *Jeffrey Hurſt*, *&c.* In *Devonſhire* Biſhop *Juel*, Dr *Reynolds*. In *Northumberland* Biſhop *Ridley* Martyr. *Cumberland* Archbiſhop *Grindal*. *Weſtmoreland* Mr *Gilpin*. *Buckinghamſhire* Dr *Humphred*. *Shropſhire* Dr *Holland*. *Hampſhire* Mr *Philpot*. *Kent* Mr *Ed. Deering*. *Nottinghamſhire* Archbiſhop *Cranmer*; both Mr *Chappels*, *&c.*

7. In all theſe hurryings and clatterings of the Times, while every one is contending about Kings and Princes at home and abroad, ſuch ſtirs, plottings and actings about them, and about Government in Church and *State*, let us cry to God, that we may be, and content our ſelves to be, *ſpiritual Princes to Chriſt*, to raign over our luſts, and to have the Government of Chriſt in our hearts: Let this be our greateſt contention and ſtrife; and beg direction from God for them, in whoſe hands is the power of ſetling external Governors and Government. Take heed we be not of thoſe that ſay in our hearts, *We will not have Chriſt to raign over us*, *Luk.* 19. 27. Content not our ſelves that we are related to godly men, heavenly Princes: *John* of *Valoys* was Son, Uncle, Brother, Father to a King, yet himſelf was never King; ſo here—— *7 Uſe.*

8. Labor what we can the advance and propagation of the Goſpels Miniſtry; It's the means, through Gods Mercy, to beget *Princes to God* in every town and place where it comes: Follow it to *Ireland*, *Wales*, the *Northern Counties*, *&c.* with your prayers; yea, into the dark corners of the world, that Chriſt may have *Princes* in all the Earth: This is the means whereby thou mayſt come to have thy Son a crowned King, and thy Daughter a crowned *Queen* in glory. Follow the Goſpel with thy prayers into *America*; How do the fields there begin to look white to the Harveſt? how doth the Kingdom of Heaven begin there by the *native Indians* to ſuffer violence? God grant the event may never be the taking the Goſpel from us (where too many ſeem weary of the *Scripture*, *Ordinances*, *Duties*, *&c.* and loath the *Manna*) to give it to them. How doth the Goſpels ſucceſs there rejoyce us, eſpecially if they be poſterity of the *Iews*, as many affirm that they are! *8 Uſe.*

9. The

9. The next Uſe is for Tryal: It's dangerous laying claim to Kingdoms when men have no good Title. Our Chronicles * afford many inſtances hereof, and what it coſt them in the end; and is it nothing to claim a Kingdom of Heaven without title?

1. Art thou ſpiritually anointed? (as we have ſaid,) *Pſal.* 105.15. 1 *Joh.*2.27. Oyl, 1. Softens, 2. Heals, 3. That Oyl wherewith Kings were anointed, had a ſweet perfume, &c. So, 1. Is thy heart ſoftened? doth grace ſink as oyl (*Pſa.*109.18.) into thy heart, or haſt thou onely ſwimming notions in thy head, or ſome outſide reformation onely? The Soul was firſt in ſinning, in converting, in reſurrection; doth grace pierce thither? is thy heart ſincere in what thou doſt? A godly man hath an imbred, gradual, partial, unwilling bemoaned hardneſs of heart, which he complains of, groans under, *Iſa.*63.17. but not a total, wilful, unſenſible hardneſs, which ruines, *Zec.*7.12. 2. Art thou healed in ſome meaſure from the raigning and damning power of ſin? *Rom.*7. *ult.* 3. Is thy life more ſweet and ſavory? thy ſpeeches, practices? Is Holineſs written upon them?

2. Is thy minde princely, ſet upon *things above*, *Col.* 3 1. like *Daniels* windows towards *Jeruſalem?* It is not for you (ſaid *Cleopatra* to M. *Antony*) to fiſh for gudgeons, but for Caſtles and Kingdoms; Are our mindes altogether ſet on, and drowned in the *Earth*? are we *terrigenæ fratres*, inhabitants of the *Earth*, *Rev.* 12. 12. (oppoſed to the dwellers in Heaven) whoſe names are written in *the Earth*, *Jer.*17.13 and like *Domitian* follow catching of Flies? Sure then we yet are not ſpiritual! Princes; for if ſuch, our mindes would run upon our *Father*, *Mother*, *Country*, *Houſe*, and *Brethren* above.

3. Haſt thou got a princely conqueſt over thy luſts, ſo that they reign not over thee? and that as well over that inſide and ſpiritual wickedneſs (which is perhaps *minoris infamiæ*, but *majoris reatus*) as well as viſible and ſhameful tranſgreſſions, which fear or ſhame may reſtrain, though the root of the matter be ſtill within as unmortified as before; A godly man is like *Brutus* his ſtaff, *Cujus intus ſolidum aurum corneo valebatur cortice*, gold within and horn without; or like the Ark, gold within, goats hair without, &c. I ſhould have given you more evidences of ſpiritual Princes, and of Gods hidden ones, *Pſal.* 83. 3. their title to a Kingdom; as alſo more Uſes; and a third Doctrine yet remains behind; But the glaſs hath over-run me; and I have learned from *Luther*, *Cum vides attentiſſime audire populum, conclude &c.* When thou ſeeſt thine Hearers (ſaith he) moſt attentive, then conclude; *eo alaciores redibunt*, ſo they will return more cheerfully the next time; I add no more therefore, but only conclude as *Cyril* doth his *preface* to his *Catechiſm*, *Meum eſt docere, veſtrum auſcultare, Dei proficere*; *Paul* may plant, and *Apollos* water, and now the great God give the increaſe.

FINIS.

* *Straw*, *Cade*, *Tiler &c.* Kings are afraid of times; *Herod* the great put to death 14000 infants, as *Joſephus* writes, with intent to have killed the King of the *Jews*, and did ſlay His *three ſons*, *Alexander*, *Ariſtobulus*, *Antipater*, His virtuous wife *Mariamne* for fear of loſing His Kingdom. Zec. 14. 20